With the Compliments
J. [illegible] Bowman

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AN ARABIC HIJAB MANUSCRIPT AND JEWISH AND SAMARITAN PHYLACTERIES

BY

JOHN BOWMAN

I acquired the small manuscript shown in the accompanying photograph, in London in 1971. It consists of a small roll of oriental paper 8 cm in width, which is made up of three separate, closely written lengths. The first of these measures 51 × 8 cm, and contains 36 cm of text in 31 lines. The second page is 51 × 8 cm and has 36 cm of text in 38 lines. The third page measures 45½ × 8 cm and has 40 cm of text in 37 lines. The whole text comprises 106 lines, written in Arabic, unvocalised in Jari hand. On the back of the final page (which forms the outside of the roll) is a small identifying note, carefully written in miniscule in Indian ink, which reads: 'Amulet with leather covering removed'.

In Islam, Amulets with the names of God, and/or verses from the Qur'an are lawful; in fact, a tiny copy of the Qur'an is a common enough Amulet or Hijab, worn as a necklace. The main text of our manuscript consists of citations from the Qur'an, but there is nothing to indicate which suras or verses are cited. On page 1, lines 3½, there is an introductory prayer[1] and blessings on God, Muhammad and his family. This is followed (lines mid-4 to 12) by the complete Sura 2:255 from the Qur'an. In the middle of line 12, and continuing to the end of line 16, there is a citation of the whole of Sura 2:284. Lines 16-21 contain Sura 2:285, followed by Sura 2:286, (lines 21 to 29). At the bottom of page 1, on lines 30, and 31, there are the first two thirds of Sura 3:18, the remainder of the verse appearing in the first lines of page 2.

The first citation from the Qur'an, on page 1 of the manuscript, is that wonderful verse, the renowned ayatu'kursiy, the verse of the Throne. 'God there is no god but the living, the self-subsistent. Slumber takes him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with him save by His permission? He knows what is before them, and what behind them, and they comprehend not aught of his

[1] The Hijab begins with: 'In the Name of God, the Merciful and Compassionate: O God, Blessing and Peace, and Blessed and Exalted is our Protector Muhammad and exalted is his family in all genuine; precious and well endowed and wide is your knowledge. Amen'.

knowledge, but what He pleases. His throne extends over the heavens and the earth, and it tires him not to guard them both, for he is the high and the grand'.[2]

The second citation from the Qur'an is from the three verses at the end of the same Sura 2. God's omniscience and Omnipotence are further stressed while the accountability of mankind individually to God is taught, forgiveness for failure is sought, assurance is given that God will not overload the Faithful beyond their capacity and forgives when He will. The victory of Believer over Unbeliever is sought from God.[3]

The manuscript continues on this first page with Sura 3:18 'God bears witness that there is no God but He, and the angels and those possessed of knowledge standing up for justice. There is no God but He, the mighty, the wise'.[4] This verse runs uninterrupted from the bottom of the first page of the manuscript to the top of page 2, demonstrating the unbroken continuity between pages 1 and 2. The first word of line 2, page 2, completes Sura 3:18; line 2 continues 'Verily, (the true) religion in God's sight is Islam'[5] which is the first part of Sura 3:19 and all that is cited of it. The beginning of Sura 3:26 begins on line 3 of page 2 and continues to the middle of line 7. 'God Lord of the Kingdom giving, or taking away, power and honour as He pleases. Verily He is mighty over all'. Sura 3:27 begins in the middle of line 7 on the second page, and ends mid-line 13 'Just as He turns night into day and day into night, so He brings the living from the dead'. From mid-line 13 on page 2, Sura 9:128 begins and runs until line 17; it tells of an apostle (Muhammad) who has come as one of themselves, full of concern and compassion for the believers.

Sura 9:129 completes line 17 of the second page of the manuscript, and supplies most of line 18. If rejected, the apostle can say 'God is enough for me. There is no God but He, Upon Him I do rely, for He is the Lord of the mighty Throne'.[6]

With the last two words of line 18, Sura 10:107 begins and runs to the middle of line 21. 'If God afflict you, none can remove the affliction but He, if He wish you well, there is none to remove His grace. He makes it fall on [whom He will of] His servants. God is the forgiving, the Merciful'.[7]

[2] E.H. Palmer (trans.) *The Koran*, O.U.P.; London 1933, p. 36.
[3] See Palmer, *op. cit.*, p. 41. Sura 2: 284-286.
[4] Palmer, *op. cit.*, p. 43.
[5] Palmer, *op. cit.*, p. 172.
[6] Cf. Palmer, *op. cit.*, p. 172.
[7] After Palmer, *op. cit.*, p.183.

In the middle of page 2, line 25, Sura 11:6 (which is cited in full) declares God's sustenance of animals in general.[8] Immediately after this, Sura 11:56 is cited, in which the Qur'an declares the Prophet's reliance upon God. Again reference is made to God's interest in animals, 'not a beast that walks, but He takes it by the forelock'. The verse ends 'Verily my Lord is on a straight path' (line 31). This is immediately followed by Sura 29:60 which continues till the middle of line 33: the subject again is God's provision of food for beasts, which cannot carry their own food [with them]. God provides for such, and for you. He both hears and knows'.

With the second part of Line 33, on page 2, Sura 39: 38 begins and is continued to line 3 of the following page: God is the Creator. The other gods that men worship cannot influence God's will to one's benefit or hurt, so 'Say God is enough for me and on Him rely those who rely'.[9] This is followed on page 3, in the second part of line 3 by Sura 40:57: 'Surely the creation of the heavens and earth is greater than the creation of man: but most men do not believe'. Actually, the phrase, 'but most men do not believe' forms the second part of Sura 40:59 in the Qur'an; in the Hijab this has been replaced with 'but most men know it not'.

On page 3 of the manuscript, with the end of line 5, the Hijab text turns to Sura 67, the last portion of verse 3: 'then look again: Can you see any flaw?'[10] The verse in the Qur'an states that God created seven heavens in stories[11] and it is stated you can see no fault in the Merciful One's creation.[12] The Hijab text quotes Sura 67:4: 'Then look again and yet again your sight will return to you weakened and made dim'[13] at the end of line 7, on page 3 of the manuscript. Line 8 follows with Sura 68:52: 'The misbelievers well-nigh upset thee with their looks, when they hear the reminder and they say, 'Surely he is mad! and yet it is but a reminder to the worlds.'[14]

[8] God knows where each animal lives, and where it reposes, 'all is in the perspicuous book'. See Palmer, *op. cit.*, p. 184.
[9] Palmer, *op. cit.*, p. 399.
[10] Palmer, *op. cit.*, p. 492.
[11] However, M.M. Pickthall, *The Meaning of the Glorious Koran*, Mentor Books: New York 1953, p. 408 has 'in harmony'.
[12] The Hijab omits the first part of this verse and the creation of the heavens, having already, in the previous Qur'anic citation 40:57, spoken of the creation of the heavens and earth.
[13] Pickthall, *op. cit.*, p. 408.
[14] Palmer, *op. cit.*, p. 497; Pickthall, *op. cit.*, p. 411, has 'a reminder to creation', while A.J. Arberry, *The Koran Interpreted*, 2v. Allen and Unwin: London 1955, p. 296, has 'A Reminder unto all beings'.

With line 11 on page 3 of the manuscript, we have Sura 7:118.[15] Sura 7:119 follows on line 12. Line 13 has Sura 7:120 and also Sura 7:121. This section ends on line 14 with Sura 7:122. Here we have the contest between Moses and the wizards at Pharaoh's direction. God's truth was vindicated and the discredited sorcerers of Pharaoh fell down prostrate crying, 'we believe in the Lord of the Worlds, the Lord of Moses and Aaron'. This is a very significant event for the writer of the Hijab. The event was very important for the Qur'an itself. There are at least three occasions in the Qur'an proclaiming the challenges of the wizards, supported by the Pharaoh, and their defeat by Moses, supported by God. The Qur'an (Sura 28:30-32), like the Bible (Ex 4:2-8), tells of God-given signs to be used by Moses in his contest with Pharaoh and his wizards: the rod that changed into a serpent, and the whitening (leprosy) of Moses's arm. Like the Qur'an, the Hijab also presents the triumph of God over the forces of evil, over Shaitan himself.

This is not the only purpose of the Hijab for, like the Qur'an from which it draws, it declares the Being and the Nature of God Himself. He is UNIQUE, He is Creator of the Heavens and Earth, Angels, good and bad, Mankind and Beasts, and sustainer of all. But Allah, like Yahweh of the Hebrews, is a Jealous God, which His Creation must, for its own good, remember. There is no arbiter other than He, no help other than His. He has revealed what Believers must know and accept through His chosen Messengers and Warners: Moses and Muhammad. The latter, while not explicitly named in the Hijab *per se*, is clearly alluded to in its brief introduction, and indicated in the Qur'anic quotations from which it is constructed, where it is given the same prominence that is his in Islam.

The main body of the work closes with the citation of the whole of the three final Suras of the Qur'an, Sura 112 (the second half of line 20, and lines 21,22) Sura 113 (lines 23-26) and Sura 114 (lines 27-30). Sura 112 asserts the absolute Unity of Eternal God; Sura 113 seeks refuge in the Lord of Daybreak from the evil of that which He created and from the evil of the intense darkness,[16] from the evil of blowers upon knots [witch craft] and from the evil of the envier when he envies. The last Sura, 114, states:

[15] The abrupt introduction of Sura 7:118 without including the background supplied by the Qur'an (Sura 7: 119) of Moses's confrontation with Pharaoh and his wizards leads one to think that the compiler of the Hijab is using it to refer back to the previous verse in the Hijab quoting from Sura 68: 51,52, and confirming the vindication of Muhammad and his message. Sura 7:118 'And the truth stood fast and vain was that which they had done'. (Palmer, *op. cit.*, p. 136).

[16] Palmer, *op. cit.* p. 537, has 'the evil of the night when it is coming on'.

'I seek refuge in the Lord of Mankind, the Lord of men, the King of men, the God of men from the evil of the whisperer who whispers in the heart of men, from Jinns, witches or Shaitans'.

Suras 113 and 114 fittingly follow the story of Moses's confrontation with the sorcerers of Pharaoh in which Moses was triumphant because the One and Only God advised him and supported him. It is in the One God, King and God of mankind that one can find refuge from the Shaitans, sorcerers, evil Jinns and evil men. These three final Suras encapsulate the teaching selected from throughout the Qur'an to give theological foundation and legitimacy for an Islamic amulet. The individual amulet *per se*, at the foot of page 3 of the Hijab, not only forms an appendage to the above record of God's power but seeks to draw on it for the protection of the individual who wears it.

On page 3 of the manuscript, Sura 114 finishes two thirds along line 30. Thereafter begins a series of supplications beginning: 'I seek refuge' which continue to line 35: 'I take refuge in the Word of God which is perfect against anger and wrath, and preserves his servants, and (I seek refuge) from the evil suggestions of the Devils and I take refuge from their presence'. The last two of these supplications derive from two instances of 'I seek refuge' to be found in the Qur'an, Sura 23: 97,98.

At the beginning and the end of the line 35 on page 3 of the manuscript, there is a drawing of a pentagon, while in the middle of that same line there are two sets of parallel lines, the two vertical lines traversing the two horizontal lines # with the number III and the Arabic letter Ayin preceding the crossed line symbol, while after it are the numeral IIII and the Arabic letters Ha and Fa. The number III is the the number of the Divine Name Kafi (Sufficient), while the Arabic letter Ayin, in the *Abjad*[17] order of the alphabet used in amulets numerically equals 70 and is associated with the Divine Name Ali. Fa in the same alphabet is numerically equal to 80, and is associated with the Divine Name Fattah. Ha is equivalent to 5 and is associated with the Divine Name Hadi. In line 36, we have a series of alphabetical letters, Fa, J, S, TH, Z, KH, N. These probably stand for the Divine Names Fattah (Opener); Jami (Assembler); Shaf'i (Acceptor); Thabit (Stable); Zahir (Manifest); Khaliq (Creator); Nur (Light).

The last line has the following names written in full: Farid (Unique); Jabbar(Omnipotent); Shakur (Grateful); Thabit (Stable); Zahir (Manifest); Khair (Best); Zaki (Purifier). The amulet thus closes with the powerful attributes embodied in these Names of God.

[17] See T.P. Hughes, *A Dictionary of Islam*, London 1885, p. 3, and pp. 72-78.

The Islamic Hijab, such as we have discussed above, is not unique to Islam. In Judaism, and even more in Samaritanism, verses from the Torah were copied out on parchment (*not* on paper as in the case of the Muslim Hijab) to be worn regularly (if on each occasion, briefly) on the person. Jewish Tefillin come to mind. Let it be stated at once that Tefillin, put on by Jewish males for their individual, private prayer, (the *Amidah* or Eighteen Benedictions) are *not* Amulets. Ancient Jewish sources clearly distinguish between the Tefillin and the Qeme'in, the latter being phylacteries. As in Islam, the wearing of amulets was quite legal in Judaism. It is only from Matthew's Gospel 23:5 that Christians have come to think that Jesus was condemning the Pharisees for making broad their Tefillin, but there is no reference to Tefillin *per se*; the 'phylacteries' referred to in Matthew would be Qeme'in. Both the Tefillin for the head, and those worn on the hand consist of specific verses of the Torah written on small strips of parchment rolled up and housed in a small leather box attached to the body with narrow leather straps. The following verses, Ex. 13:9; Ex. 13:16; Dt. 6:8; Dt. 11:18, are understood in Judaism to ordain the wearing of Tefillin. It is not my intention to go into the justification for wearing the Tefillin, or their history, but by the time of the Amoraim of the Talmud, the contents of the leather boxes, like their shape and size, had been fixed. The Tefillah worn on the head had four compartments, each containing a roll of parchment, while that worn on the hand had only one, containing a single roll. The four portions of the Torah, (Ex. 13:1-10; Ex. 13: 11-16, Dt. 6:4-9 and Dt. 11:13-21) in Jewish Tefillin stress remembrance of God's mercy and benevolence towards Israel in delivering them from Egypt and cruel slavery and of the manner in which the Pharaoh was destroyed. Ex. 13:6 ordains the keeping of the Feast of unleavened bread annually at the time of the Exodus, while Ex. 13:13 teaches the redemption of the first-born of Hebrew male children as a memorial of Israel's deliverance from Egypt v. 14 and v. 15, following the Lord's slaying of the Egyptian male first-born at the first Passover. Dt 6:4-9 begins v.4 with the clear note of Israel's monotheism: 'Hear, O Israel, the Lord/Jahweh our God is one Lord/Jahweh'. Dt. 11:18 carries the injunction taken by Rabbinic Judaism as a direction to wear the Tefillin: 'Therefore shall you lay up these my words in your heart and in your soul, and bind them for a sign upon your hand that they may be as frontlets between your eyes'.

But what are 'these my words'? Some Jews seem to have felt that they referred to the Ten Commandments and the Shema (see the Nash Papyrus). Four Tefillin from Qumran have the Decalogue in their

Tefillin.[18] The Samaritans, as T.B. Men. 24b states did not observe the command to wear the Tefillin, but they had the Ten Commandments, rather than the Mezuzah[19] of the Jews, (see Dt 11:20) chiselled on the stone lintel over their front doors. The biblical passages in the Jewish Mezuzah are Dt. 6:4-9; Dt 11:13-21. Again we are faced with different interpretations of 'these my words' introducing the Ten Commandments. See Dt. 11:18. Note Ex. 20:1which says: 'And God spoke all these words saying...'.

The Samaritans have no Tefillin but, like the Jews, they have Qeme'in. A good example of the Jewish Qeme'in is to be found in the Hebrew book of Raziel ha-Malakh. I know from personal observation that these Qeme'in were still being used in a Jewish household in Leeds, England, in the 1950s. This was a Qame'a to prevent Lilith injuring a new-born infant: on it was written: 'Adam and Eve' and 'Out, out Lilith' together with the names of three good angels appointed by God to thwart Lilith's evil designs on mother and child. Lilith had sworn that she would do no harm to anyone wearing the names of these angels. Above the Qeme'in are the names of seventy angels and written below is the adjuration of Lilith in the names of God and those three angels, Senoy, Sansenoy and Semangelof.

In 1957, through the late Professor Kahle, the British Museum presented two Samaritan Phylacteries to the Department of Semitic Languages and Literatures in the University of Leeds. They had been sewn together to form a parchment scroll, c. 50 cm long and c. 100 cm wide.[20] Early Samaritan Phylacteries were folded lengthways to produce a strip or band, which was worn over the arm. In this case, one phylactery was broad, the other narrow, and it was possible to identify places where the parchment had been worn away by bodily contact. When opened, the Samaritan phylactery was an oblong piece of stout parchment, with a frame made up of the words of Ex 14:19-23 in BPL[21] written round the edge. BPR had an outer frame made up of Ex 14:20-25, and an inner frame consisting of

[18] Two of the four Qumran Tefillin, 4Qa and 4Qb have the ten commandments. The Murabba'at Tefillah at least accords with the contents of the Rabbinic Tefillin.

[19] The Mezuzah is a tiny scroll of parchment on which is written Dt 6:4-9 and Dt. 11: 13-21. The Hebrew text of the Mezuzah takes up 22 lines. The roll is placed in a metal or wooden container and fixed to the righthand jamb of the outer doorway, with the top slanting towards the top of the door.

[20] J. Bowman, 'Phylacteries', in F.L. Cross et al, (ed.), *Studia Evangelica*, Akademie-Verlag: Berlin 1959, pp. 523-538.

[21] BPL signifies Bishop Phylactery Left, just as BPR signifies Bishop Phylactery Right. Left and Right refer to their position before separation. See also Raphael Patai, *The Hebrew Goddess*, Ktav Publishing House: New York 1967, p. 227.

Ex 14:19 to Ex 17:10-16. Within this double frame are seven columns of text, divided by Ex 14:13-25; Ex 17:10-16. written perpendicularly in the margins between the columns.

The broad band made by one of these phylacteries may throw light on the expression in Matthew 23:5 'make broad their phylacteries', assuming that the Pharisees, like the Samaritans, wore Qeme'in; certainly they were not forbidden to do so.[22]

Although not identical, both Samaritan phylacteries start with the same verses from Dt 32:3-4, stressing the Name[23] of God and his creative Word. Thereafter they give a Qataf, or digest of the Torah. The actual words of the Bible are used, although often verses are not quoted in full, but indicated briefly. The basic ideas in the selection of the Biblical texts are

- the Covenants of God with the Patriarchs, and his continuing covenant with their descendants.
- the revelation of God himself and of His Names in the Torah.
- the revelation in the Ten Commandments of His demands on His worshippers. Both these Samaritan phylacteries stress the Unity of God, the Creator of the Heavens and Earth.

Both Phylacteries proceed in the remaining columns to reiterate and elaborate these basic ideas by prayer to God, and by reiteration to the wearers. The action of the phylactery is twofold, Godward and manward. Through the words of Torah and the Name of God to lay hold on God and His power and to bind it to the wearer who, clad with the power of God through his Word and his Names becomes possessed of the Divine promises of blessing and protection against ills, material and spiritual.

In the Leeds manuscript, BPL is mainly in Hebrew, but has some prayers in Aramaic and occasional Greek words in Hebrew characters.[24] BPR is entirely in Hebrew.[25] In this phylactery prominence is given to

[22] Bowman, *loc. cit.*, p. 532.

[23] They could be worn even on the Sabbath, M.Shab. 6:2. Like the Tefillin and Mezuzoth, they could contain passages out of the Torah and the letters of the name of God. As I pointed out in the article referred to above, Targum *Shir ha-Shirim* admits that Tefillin and Mezuzoth were permissible amulets which preserved Israel from the power of the demons.

[24] See Bowman, *loc. cit.* p. 534 in which describes a spell against the Archon Aiilos of Babel which was to be said silently seven times. If this were against the Emperor Hadrian Aelius Hadrianus, the prototype of this phylactery could be second century A.D., though the manuscript itself, from its Samaritan Hebrew writing is probably thirteenth century. The BPL is reproduced on a reduced scale on the cover of J. Bowman, *The Samaritan Problem*, Pittsburgh Theological Monograph Series, No. 6. The Pickwick Press: Pittsburgh, Pa. 1975.

[25] Bowman, Phylacteries (n. 20), p. 534.

Moses vanquishing the wizards of the Pharaoh, and implying that God will similarly protect anyone who wears this phylactery. 'The Lord will remove from them all evil and hurtful things from him who is clothed with the thy names O Lord, through thy righteousness. The Lord shall remove their words and their names. And the magicians could not stand before Moses (Ex.9:11)[26] and shall not stand before him who is clothed with thy Name O Lord. And it will not be allowed by the God that you should be hurt by anything that is in the heaven or anything that is on the earth. The Lord is great, the Lord is God'.

BPR of this Samaritan phylactery has some points of similarity with the Arabic Islamic Hijab, however, I do not think that the Samaritan phylactery writer borrowed from the Muslim. The prototypes of these two Samaritan phylacteries are older than Islam. It is significant that Abjad in Muslim talismans uses, so far as it goes, the order of letters in the Hebrew alphabet The Samaritan believes his Torah in Hebrew is the complete Word of God; the Muslim believes his Qur'an in Arabic is the complete Word of God. In both traditions, the Divine power is drawn upon for personal protection against all evil, spiritual and material, that may afflict people. To this end, verses from the Torah or the Qur'an are chosen to declare God the Creator's omnipotence, omniscience, and concern for those who believe in Him. The Samaritan phylactery manages to draw on the Torah more fully by its system of Qataf, using significant words instead of whole verses, but all is covered one way or another. Traces of a similar system seem to occur in one or two places in the Hijab, but it is not developed in any systematic way.

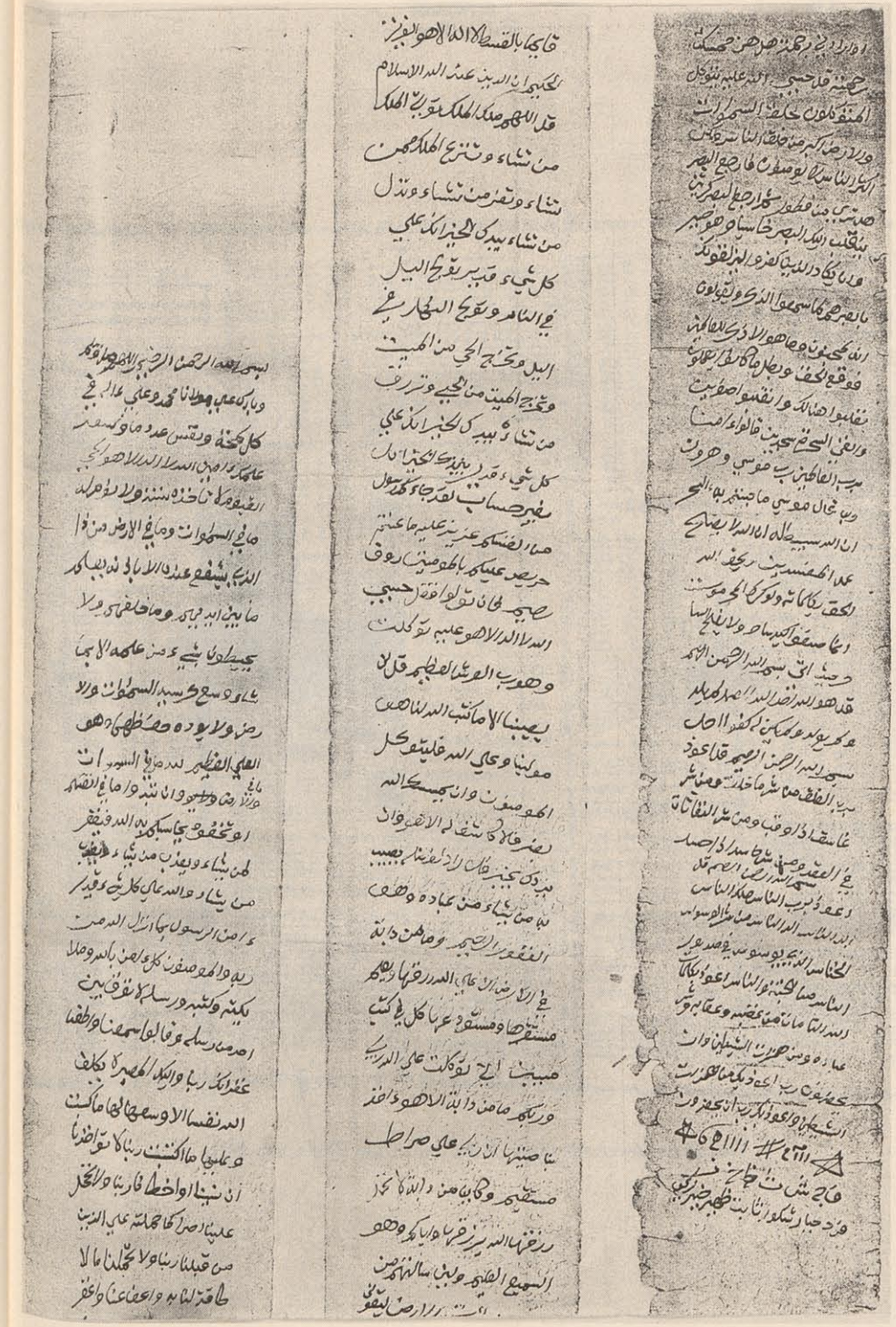
One significant similarity is the way in which both the BPR and the Hijab highlight the domination by Moses of the magicians of Pharaoh. (Ex. 9:11). Although each follows its own source, the Qur'an for the Hijab, and the Torah for the Samaritan phylactery, both capture the power of the happening they describe.The wearer of the phylactery or of the Hijab could take refuge in the God through whose power Moses could rebuff the wizards.

For the Samaritan, this powerful event was recorded in the Torah, and possibly also in his phylactery, before the Qur'anic version was revealed. The words used for phylacteries tend to be copied over the centuries without any significant change. There is nothing to suggest that this

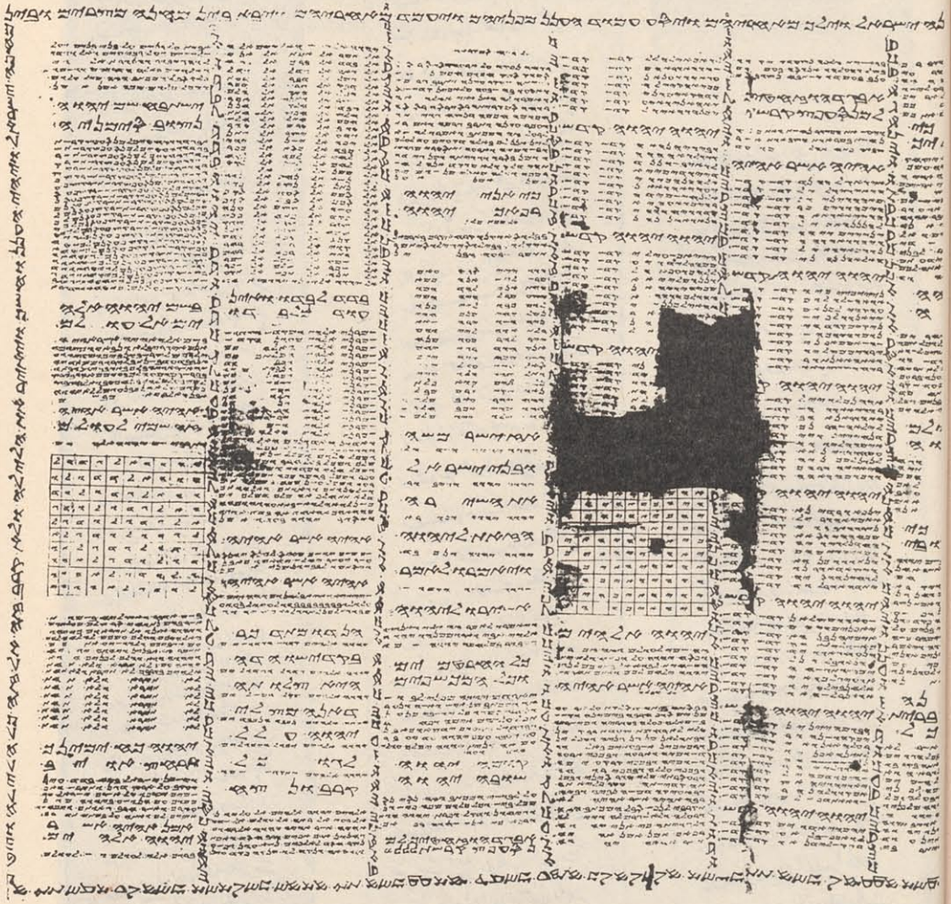
[26] Among the wizards who would be unable to stand up against anyone wearing this phylactery is Theodore, a neo-Platonic philosopher of the fifth century, and an acquaintance of Marinus of Nablus who is also targetted by this spell. See Bowman, *loc. cit.*, p. 534.

Hijab[27] was styled on any Samaritan phylactery. However, there were Samaritans in Egypt until at least the fourteenth century, Samaritans in Damascus at least until the seventeenth century, and Samaritans in Jaffa until the nineteenth century. The writing of the Hijab on narrow rolls is reminiscent of the narrow columns of the Samaritan phylactery. At best, the relationship is vague, but distant though it is, it should not be dismissed out of hand.

[27] From line 35 page 3 of the Hijab manuscript *Abjab* as there used in connection with Divine Names/Attributes would seem to owe much to acquaintance with the kind of Samaritan phylacteries discussed above.



The Hijab manuscript



Five of the seven columns of the Samaritan Phylactery BPL

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علمه وأحصى الله لا إله إلا هو الحي
القيوم لا تأخذه سنة ولا نوم له
ما في السموات وما في الأرض من ذا
الذي يشفع عنده إلا بإذنه يعلم ما
بين أيديهم وما خلفهم ولا
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شاء وسع كرسيه السموات والأرض
ولا يؤوده حفظهما وهو
العلي العظيم لله ما في السموات
وما في الأرض وإن تبدوا ما في أنفسكم
أو تخفوه يحاسبكم به الله فيغفر
لمن يشاء ويعذب من يشاء والله
على كل شيء قدير
آمن الرسول بما أنزل إليه من
ربه والمؤمنون كل آمن بالله وملائكته
وكتبه ورسله لا نفرق بين
أحد من رسله وقالوا سمعنا وأطعنا
غفرانك ربنا وإليك المصير لا يكلف
الله نفسا إلا وسعها لها ما كسبت
وعليها ما اكتسبت ربنا لا تؤاخذنا
إن نسينا أو أخطأنا ربنا ولا تحمل
علينا إصرا كما حملته على الذين
من قبلنا ربنا ولا تحملنا ما لا
طاقة لنا به واعف عنا واغفر
لنا وارحمنا أنت مولانا
فانصرنا على القوم الكافرين
شهد الله أنه لا إله إلا هو
والملائكة وأولو العلم

قائما

قائما بالقسط لا اله الا هو العزيز
الحكيم ان الدين عند الله الاسلام
قل اللهم مالك الملك تؤتي الملك
من تشاء وتنزع الملك ممن
تشاء وتعز من تشاء وتذل
من تشاء بيدك الخير انك على
كل شيء قدير تولج الليل
في النهار وتولج النهار في
الليل وتخرج الحي من الميت
وتخرج الميت من الحي وترزق
من تشاء بغير حساب بيدك الخير انك على
كل شيء قدير بيدك الخير انك
على كل شيء قدير لقد جاءكم رسول
من انفسكم عزيز عليه ما عنتم
حريص عليكم بالمؤمنين رؤف
رحيم فان تولوا فقل حسبي
الله لا اله الا هو عليه توكلت
وهو رب العرش العظيم قل لن
يصيبنا الا ما كتب الله لنا هو
مولينا وعلى الله فليتوكل
المؤمنون وان يمسسك الله
بضر فلا كاشف له الا هو وان
يردك بخير فلا راد لفضله يصيب
به من يشاء من عباده وهو
الغفور الرحيم وما من دابة
في الارض الا على الله رزقها ويعلم
مستقرها ومستودعها كل في كتاب
مبين اني توكلت على الله ربي
وربكم ما من دابة الا هو اخذ
بناصيتها ان ربي على صراط
مستقيم وكاين من دابة لا تحمل
رزقها الله يرزقها واياكم وهو
السميع العليم وبث فيها من كل
خلق السموت والارض ليقولن
الله قل افرايتم ما تدعون من دون
من دون الله ان ارادني الله بضر
هل هن كاشفت ضره او ارادني
برحمة هل هن ممسكت رحمته

اوادا دخلتم بيوتكم فسلموا على انفسكم
تحية من عند الله مباركة طيبة كذلك يبين الله لكم الآيات لعلكم تعقلون لخلق السموات
والارض اكبر من خلق الناس ولكن اكثر الناس لا يعلمون فارجع البصر
هل ترى من فطور ثم ارجع البصر كرتين
ينقلب اليك البصر خاسئا وهو حسير
وان يكاد الذين كفروا ليزلقونك
بابصارهم لما سمعوا الذكر ويقولون
انه لمجنون وما هو الا ذكر للعالمين
فوقع الحق وبطل ما كانوا يعملون
فغلبوا هنالك وانقلبوا صاغرين
والقى السحرة ساجدين قالوا امنا
برب العالمين رب موسى وهرون
رب قال موسى ما جئتم به السحر
ان الله سيبطله ان الله لا يصلح
عمل المفسدين ويحق الله
الحق بكلماته ولو كره المجرمون
انما صنعوا كيد ساحر ولا يفلح الساحر
وجاء اتى بسم الله الرحمن الرحيم
قل هو الله احد الله الصمد
لم يلد ولم يولد ولم يكن له كفوا احد
بسم الله الرحمن الرحيم قل اعوذ
برب الفلق من شر ما خلق ومن شر
غاسق اذا وقب ومن شر النفاثات
في العقد ومن شر حاسد اذا حسد
بسم الله الرحمن الرحيم قل
اعوذ برب الناس ملك الناس
اله الناس من شر الوسواس
الخناس الذي يوسوس في صدور
الناس من الجنة والناس اعوذ بكلمات
الله التامات من غضبه وعقابه ومن شر
عباده ومن همزات الشياطين وان
يحضرون رب اعوذ بك من ان يحضرون
الشياطين واعوذ بك رب ان يحضرون
١١١٦ ١١١٦ ١١١٦ ١١١٦
حاجت خاتم فيروز
فرد جبار شكوه ثابت ظهير خير كبير

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